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tariff greatly enlarged the market and transformed the business between 1760 and 1810 into a capitalistic industry undertaken for profits. From then on, though the domestic worker still made the complete shoe, it was a capitalist-merchant who supplied the tools and materials, and marketed the product. The discussion of this period throws much light on trade with the southern states, the West Indies, and South America, and investments in lands in Maine, or Texas, or Louisiana. Development from 1810 to the Civil War was marked chiefly by the rise of the central shop whose function was to cut stock, deliver it to domestic workers in their little shops called "ten-footers," and to inspect work. This period, broken in two by the panic of 1837, also saw further specialization, standardization, the introduction of machinery, and the appearance of subsidiary trades. The increasing need of central supervision evolved the factory stage of production by the late 50's. The closing chapter contains a review of the careers of a few typical shoemakers and sketches briefly the St. Crispin order, the origin of which the author believes was due to the failure of the shoe workers to realize the new problems and risks to the manufacturers involved in the new factory system. Miss Hazard has not extended her searching analysis to labor problems within the industry. They are touched upon only incidentally. It is noteworthy that there was no legislative struggle here as in England to prevent the capitalizing of the industry, because of the virtual absence here of the guild system (p. 27).

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*The Evolution of Civilization.* By JOSEPH McCABE. New York and London: G. P. Putnam's Sons, 1922.

It was to be expected that the success of Mr. H. G. Wells's *Outlines of History* would arouse a host of imitators equally expert to make rough places smooth and equally ready to deliver a final judgment on everything from the amoeba to Napoleon Bonaparte. In a way the disciple has even improved on the master, for he offers a sort of elixir of Wells in the hope of a history of mankind which will almost go into your waistcoat pocket. Undeniably the neatness of the little volume is very impressive. With firm hand the author drags that boastful animal, man, from the metaphysical heights where he has delighted to linger and sets him down in the physical universe of

which he is an inseparable part; and then never once wavering in his purpose, almost with clenched teeth, certainly without a smile, he follows man's struggle in the harsh and beneficent ambient of nature to the dawn of intelligence until, some ages beyond the dawn, in what, measured in the terms of an ordinary morning twilight, would be the earliest minutes of the day, he comes upon the successive civilizations which the erring creature has thus far achieved. The exposition is so seductively simple that it would be irresistible if it were not for one little difficulty. Mr. McCabe is very scornful of his historical predecessors of the professional type because of their tendency to be cautious, complex, and mystical. They have looked for trouble where there was none. They have made mountains out of mole hills. According to him the whole course of the human adventure is as clear as day the moment you consent to adopt his attitude and become "scientific." But what is the "science" of the author? Certainly not the science of modern research, that is a method for the pursuit of an ever elusive truth, but rather it is the assertion of a truth already discovered of which he has the secure possession.

Here lies the explanation of the extraordinary but deceptive simplicity of this sketch of the human movement. Mr. McCabe will not admit the shadow of a doubt that movement was from the beginning, concerned with anything else but the goal which it seems to him to have now attained, and which is substantially embraced by the concepts of science, democracy, pacifism, and unification. This is the essence of man's story, this is the yardstick of progress through the ages. Armed with the same formula as his famous exemplar, Wells, he arrives naturally at very much the same results. It must be admitted, however, that he flourishes his wand more conscientiously than the capricious and temperamental novelist and that his product is more compact and consistent. But is anything less scientific and more metaphysical imaginable? Methodologically both of these English writers, for all their airs of innovation and rebellion, mark a reversion to the scholasticism of Thomas Aquinas, and the use of an antiquated method accounts for the attractive simplicity of the little book under review—a feature, by the way, peculiarly characteristic of the work of the medieval saint.

FERDINAND SCHEVILL